NAMING

553 Among the Tanala Menabe naming practices vary somewhat with the gens. In the Zafakatsy gens the child receives a name two days after birth. There is no ceremony for this. This first name may refer to the day on which the child was born, or may be that of an ancestor on either side. If ancestral, it is usually changed in case of illness, on the principle that the ancestor is failing to guard his namesake properly. At about the age of puberty the individual takes a permanent name, always that of an ancestor. Several persons usually take new names together, so as to utilize a single sacrifice and save expense. This name is rarely if ever changed.

[571] In the Manandriana gens young children are called *dely*, *bao* or, if boys, *pelike*, terms corresponding in a general way to our own "baby." A regular name is usually given from six months to two years after birth, but girls sometimes grow up and even marry without receiving more than a nickname. Children are always named after ancestors on either the father's or the mother's side, the two families disputing for the honor. Names already borne by the living are usually avoided, but there is no absolute prohibition. In some cases an ancestral name of good omen is selected by means of the *sikidy* ("divination").

Several children are named at once. An ox is killed and the sacrificial parts cooked and offered to the ancestors in the village square, not at the sacred place. The invocation is the same as that for ordinary sacrifices, except that the ancestors whose names are being taken are specially invoked and asked to guard their namesakes. The regular sacrificial priest presides. After the ceremony there is an informal feast.

The name taken at this time is usually kept for life, but an adult may change to another ancestral name if he wishes. To do this he makes a sacrifice, followed by a feast to the village at which the change is formally announced. After this it is bad manners to address him by the former name. A change of this sort will be made through a desire to honor some particular ancestor, or a grandfather, not to avert bad luck.

No information was obtained on naming among the Tanala Ikongo.

CARE OF INFANTS

574 The Tanala are extremely fond of children and take the best care of them possible with their limited knowledge of hygiene. Below are

[357] together. Tanala children seem to be rather less active and are certainly less noisy than European children of the same ages. Small children and girls seem to sit about a good deal and usually play at quiet games. The boys are more active and organize themselves into gangs. The activities of these gangs are sometimes directed by old men, but this seems to be a matter of friendship rather than organized control. The gangs are not mischievous and I never heard of children stealing or destroying property deliberately. Fights are rare and are discouraged by the elders.

[358] The boys hunt and fish, learn tracking, and also play at war. In the last they choose sides and carry on sham battles under the direction of old men who show them how to use their weapons and keep real fights from developing. In this way they learn how to throw the spear and get an elementary training in scouting and tactics.

[346] Children receive no regular instruction and are rarely disciplined. They begin to help their parents at a very early age, although they do not seem to be set regular tasks. From the first they take part in the community life, attending all feasts and ceremonies. By the time they reach puberty they are able to do the work of adults and can assume their places as full members of the community.

PUBERTY

[101] It is very difficult to obtain data on the exact age at which puberty occurs, but the Tanala seem to mature somewhat later than Europeans. The girls' first menses rarely occur before fifteen and sometimes not before seventeen years. Boys mature somewhat earlier. There is no suggestion of puberty rites or observances for either sex.

[94] Menstruating women are not considered unclean and can take part in all everything, etc. I could not discover that they were subject to any taboos. Married women usually sleep on the floor, apart from their husbands, at such times, but it does not seem to be obligatory. During menstruation women insert a plug of bark cloth or leaves into the vagina, removing it from time to time and washing out the blood. There is no interruption in their regular duties.

CHILDREN'S HOUSE

[96] [92] When the eldest child in a family reaches the age of fifteen or sixteen, even if not physically mature, the father builds a separate house for it to the east of his dwelling. Girls use this as a work room